OLIVE

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AIMS OF THE ASSOCIATION

1. To bear witness to the Lord Jesus Christ and to seek to lead others to a personal faith in Him, Saviour and Lord.

2. To promote fellowship among Christian students in the University

3. To strengthen members in the Christian life and work by the study of the Bible and by prayer

4. To encourage members to have regular worship and service in the local congregation of the Christian Church.

'Olive' is designed to further the aims and to supplement the work of the Association. On the assumption that contributors are in sympathy with these aims they have full liberty of expression. Censorship will apply only to articles suspected of libel or unorthodoxy. Views expressed in the magazine are entirely those of the individual contributors and do not necessarily reflect the opinions of the Board or the Association The Board reserves the right of amending the articles and request all Chinese articles be written in M.S. papers and English articles be typed with double spacing. Pseudonym maybe used but articles without real names will not be published.

EDITORIAL

TO

THE EXECUTIVE COMMITTEE

WITH

DEEPEST APPRECIATION

OF

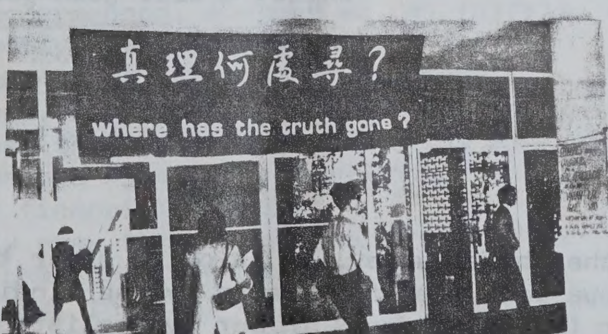
YOUR SELFLESS SACRIFICES

IN

THE PREPARATION

OF

THE MISSION



Editorial II

TOTAL MOBILISATION !

Statistics of the Mission :

		Attendance
Slide Show :	(1st round)	600
	(2nd round)	350
Talk by Rev. Betteridge :		70
Gospel Meeting :		100

Booksale : over 200 books, cost $1,835, were sold exclusively to Non-Christians.

Respondants : show positive attitude and interest : 150 whilst 5 will join the coming Gospel Camp.

From the above survey, it is quite clear that we, who have long been frustrated by the indifference of our fellow students in our evangelistic efforts and consequently become pessimistic in such campaigns, are SURPRISED! Like the Israelites in the Yom Kippur War, suddenly we find we face a war the scale of which is much larger than we have ever imagined. As for the Israelites, their Defence could mobilise 30,000 regular soldiers and 83,000 conscripts in 40 hours and only 72 hours are needed to

mobilise the whole nation's 300,000 fighters - HOW LONG DO WE NEED TO FULLY MOBILISE OUR 200 MEMBERS TO MEET THE NEED OF OUR TARGETS ?

So far, in the Campaign, we see 'task Force YearI' especially those from Arts, formed the main bulk of our Force. Their staunch holding of the Book - store alone shows that they have the potentiality of becoming the elite of the C.A. Army. However, 'Task Force Year II' seems to have been wiped out right from the beginning. Apart from those of the Medic, Sci. and the Exco., the majority of the rest might either have been technically knocked out or rendered inoperative. It is in such a situation that 'Task Force Year Final' appeared quite active and was effectively playing the role of the van - guard or the reaguard during the onslaught of the War.

Thus, we can see, despite numerious favourable turn -out of the first series of battles, our situation is far from good. 'Task Force Year I', though courageous and self-giving, is on the whole ' green' 'Task Force Year Final', in spite of being of the present elite of our Force, cannot afford a sus - tained war. So, can we follow up and make the best out of our initial victories ? Can we hold on and progress further ? The present war will definitely be prolonged because, at the requests of our targets, new war-front will be opened, e.g.

Study Groups

Evangelistic Bible Study Groups

Follow-up Meetings

Apart from these, we already shall have our Gospel camp and many other planned activities.

OH ! <u>Our present Force is utterly outnumbered and extremely undermanned</u>. Whether we can fulfill our mission greatly depends on:

> The change of attitude of the Year II Members. The mobilisation of our Reserves: the Postgraduates and the Graduates (we need their experience and their financial support)

We sincerely pray that, facing such a fearful yet delightful challenge, no members in C.A. will become deserters, that all of us will give our maximum effort to bring the present War to a complete victory which our Lord fully deserves, We eagerly and anxiously hope that all of us will realise the horror of defeat this time because we have NO EXCUSE now - the response so far has been excellent.

EDITORIAL

METAMORPHOSIS III: FROM MEDIOCRITY TO VITALITY

The narrative in the Metamorphosis II, illustrated by slides so beautifully, is moving (though it may be a bit too sentimental), but more moving is the spirit and the sacrifice of its producers. Such an enterprise would indeed be unimaginable to Christians who talk much, do little, who are too eager to maintain a so-called balanced 'Christian Life' (which is sometimes just a selfish bourgeois life in disguise) to say 'Yes,' to the tremendous needs of their neighbours.

I am afraid most of us, well, that is C.A. folks, are such Christians.

Mediocrity is the mark of Hong Kong and we bear this mark well. We are always 'problem-conscious' rather than 'God-conscious', 'All things are possible to him who believes!' is something foreign to us. We are always afraid of new endeavours because it often means extra-effort and risks. We are always reactionary in the name of conservatism and prudence. We see scandles and keep silent because we do not want to be at odds with Deacon or Pastor So-and-so -- we just wish to remain a goody-goody. We are intellectuals (Are we?) but our intellect has divorced of visionary powers.

You will see what's being said is not mere rhetoric if you have a closer look at many of our graduates and members.

It is said that 'Students are the conscience of the Society,'; 'Student Movements are the catalyst of social reforms and changes,' and 'the rebellious ideas of the youth contribute to the progress of society,' But do these comments apply to us?

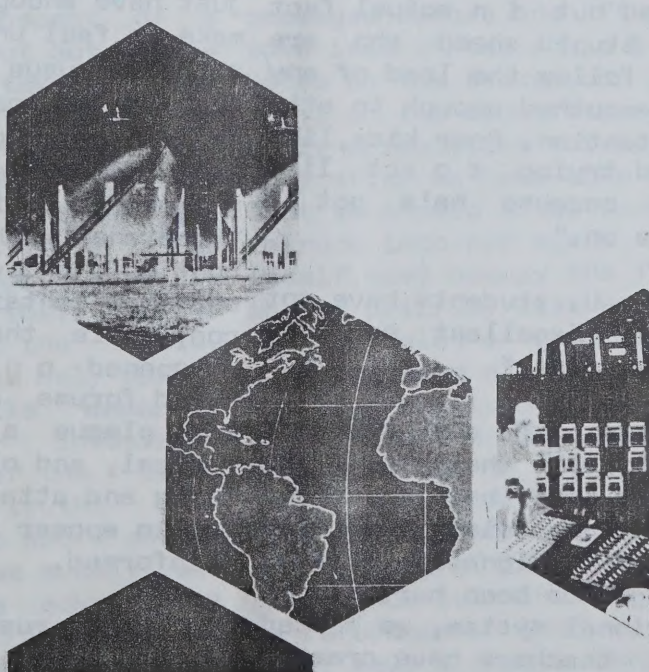
Our mediocrity results a defeatist attitude, we often say --'Well I can say the same thing too, but the problem before us is insurmountable!' Excuse

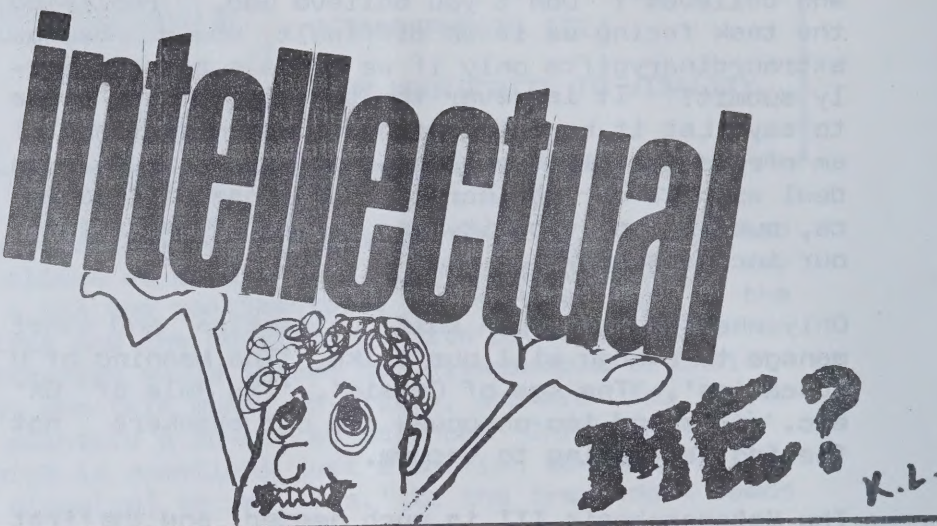
me of accusing such defeatists of being a liar --- 'Don't you believe "all things are possible to him who believes"? Don't you believe God, realising the task facing us is so difficult, would bestow extraordinarygifts only if we believe and willingly submit?' It is never the teaching of the Bible to say 'Let it be,' to evils and weaknesses and I am afraid the first evil or weakness we have to deal with is our mediocrity, our sense of impotence, our lack of vitality and sense of sacrifices, our inconsistency.

Only when we have such self-realisation and start manage to change will our talks, 'The Meaning of U Education', 'The Age of Crisis', 'The Role of CA' etc. not sound too pompous, and our speakers not feeling addressing to vacuum.

The Metamorphosis III is much needed, and the first step to realise it is to have courage. Courage is the thing that makes dreams into actualities, ideals into realities.

Brother, dreams and ideals should not be alien to you and me because God indeed has a Plan for each of our life and we can be dead sure that this Plan is much more beautiful than our own mundane plans for our career, our family, our small, bourgevois ambitions etc..





"C. A. members are very intellectual. They talk about intellect all the time and ignore the Holy Spirit's work. Why, they cannot study the Bible without a commentary as heavy as a brick."

"U.students are naive. They try to act like intellectuals who are calm and open-minded but in actual fact they are like stupid sheep who are willing to follow the lead of any shepherd loun-mouthed enough to attract their attention. Poor kids, like a ten-year-old trying to act like grown-up just because he's got a suit and a tie on."

"Brains? Our U. students have got them all right! Excellant machines for memorising notes."

I suppose most of us have come across comments like these at one time or another and have perhaps endeavoured to repudiate them with some degree of indignation, chiefly because our ego has been hurt. Look at our educational system, we hasted to point out, teachers have crammed condensed knowledge into our heads for ten odd years. We hardly had time to squeezed every bit in, not to talk of developing 'independent thinking'! And we walk away with a martyred air, innocent victims of a defective system instituted by our blundering elders. Whether we are willing to admit it or not, adverse comments flung at us from all sides just have enough truth in them to make us feel uncomfortable. Science students queue up at the Ricoh copier to reproduce notes that will get a pass grade if they can be kept in the brain until the examination day. Literature students, threatened with an essay deadline hunt up and down for reference books that contain useful bits to copy while the text itself lies un-opened on the bookself. Some avoid forums and demonstration like plague so as not to appear radical, and others join in everything and attack everything so as not to appear simple-minded and uninformed.

For some, rusting brains may constitute no problem, but few University students are so fortunate.

A section of our elders has built up such an idealised picture of the sublimity of University education that we are looked upon as individuals with large-size brains brimming with wisdom, while the more cynical one are anxiousto expose our naiveth by constantly challenging our opinions and arguments. Some of fellows who are less fortunate in their academic pursuits put us on a pedestal slightly below that of the angels while wide-eyed teenagers view us with awe. We are expected to know just about everything under the sun and to possess superior judgement. However, the greatest pressure of all comes from the knowledge that the Lord has given us a lot and expects a lot from us.

It would not be difficult for any intelligent person to think of a dozen reasons why one should strive to attain intellectual maturity, but for Christians, the most powerful impetus is the fact that the intellect is a gift from God which we must use well. The prospect of a person who would not put out his perfectly good hand to take his food but prayed to God for the food to fly to his mouth is no less ridiculous than the person who decides that the moon must be a mirage because he can't touch it with his fingers. But it is regrettably true that many have put their brains to rest when they read the Bible, praying earnestly to he Holy Spirit to enlighten them, while numerous others have used their intellects to judge which parts of the Bible are to be accepted as truth. When we submit ourselves to God's sovereignty and lordship, we submit our intellect as well. We acknowledge its limitations - its inability to comprehend fully the ways and attributes of its creator. At the same time, we must acknowledge that we have a duty to develop our intellect so that it, together with our other gifts, our voice, our hands, our feet etc., may be used to glorify the name of our Lord.

Making our brains work is a tiring business and it is always more comfortable to follow someone else's lead. Why bother to think about the meaning of Bible passages when dozens of learned commentators have done your thinking for you? This policy might serve you well if you stick always to one commentator but when you care to read more than one you'll have to trouble your mind to decide which one to follow. The first step towards intellectual maturity is the demanding task of gathering as much information as you can when you are faced with a problem. A bible passage that looks difficult might prove to be less so if you had bothered to read it more carefully, analysing its main point and secondary points or reading the passages before and after it to get some idea of the whole context. Notes on the background might throw light on the significance of apparently unimportant details. It is only after we have done our part that we should allow commentaries to intrude into our minds. The text itself must occupy the first place in our priority list and remain the central point of reference. Our understanding of the passage must be comprehensive before we are in any position to give an opinion or pass judgment on the opinion of others. Even when we read a novel or an essay, our knowledge and understanding of the work itself take precedence over the task of looking up references. When we are faced with, say, a social issue and we

are asked to reveal our standpoint, we are not qualified to do so unless we are in possession of ample information concerning it. As everyone knows, this is easier said than done, and since most human beings are slothful by nature we seldom bother to notice anything not immediately relevant to us until we are forced to do so.

After we have worked to gain a better understanding of a certain matter, we may allow ourselves to look at the opinions of others. The minds of different human beings work in different ways and to comprehend how another's mind works requires a lot of mental effort. Putting aside our opinions for the moment and following closely the arguments and thoughts of another is not a pleasant job. Too often we find someone stopping short at the initial stages of another's arguments because some detail clashed with his own viewpoint. It is never gratifying to concede the possibility that we may be wrong or that another opinion may be as valid as our own, and it is an unfortunate fact that we are more ready to accept the arguments of a friend even when they are shaky than that of a foe even when they are indisputable. This conflict between our emotions and our intellect seems never ending. Take sermons, for example. How often have we drank in every word spoken by one of our favorite preachers, seldom questioning or doubting the validity of his points, while we are all set to pick the faults of a speaker we do not particularly like. Even more difficult is the task of admitting the defect of your own view - point to another in a heated controversy. Pride towers above us, admonishing us never to give in and to defend our arguments to the last. Exposing our weakness to a pal is bad enough but losing face in front of a rival is unthinkable. Intellectual maturity is not an isolated thing. It takes courage and humility to become really open - minded. I do not know if it would be fair for me to suggest that if we do not strive to attain this when we are young, it might be more difficult to do so when we grow old, when most of our ideas and opinions are fixed and set.

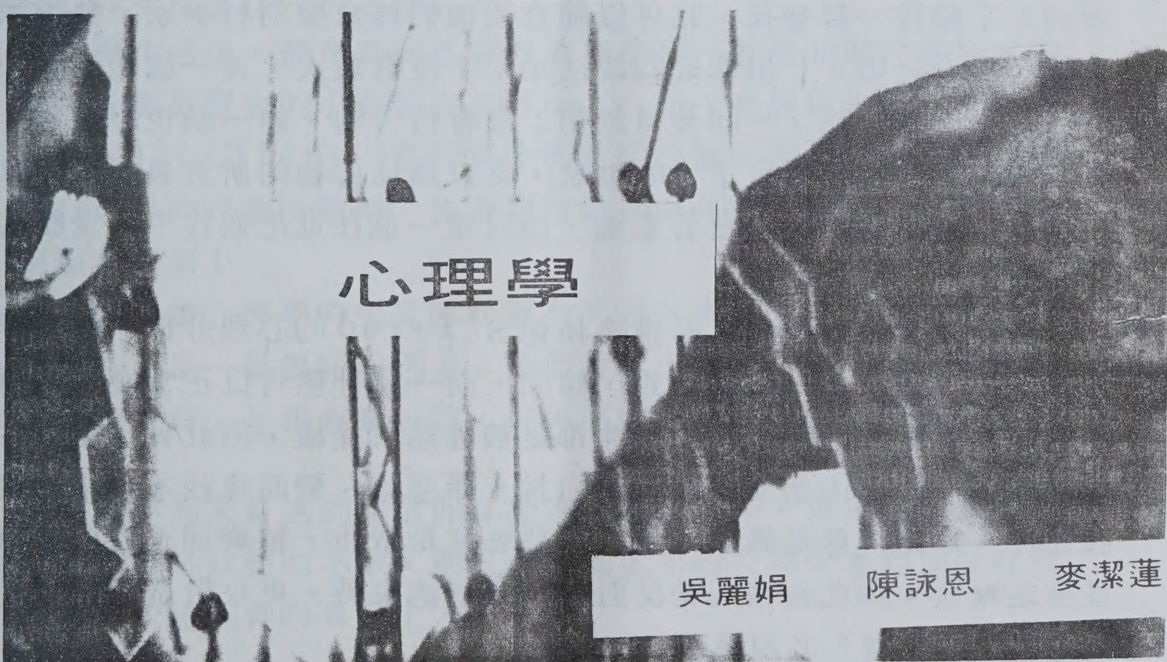
Granted that we have some idea of different viewpoints, we have to make our own judgment and it should be based primarily on our under - standing of the matter itself. I suppose all of us have read Genesis and have come across the incident in which Abraham laughed when God told the hundred-year-old man that his ninety-year-old wife would bear him a son (Gen. 17:17). One commentary about 2 1/2 inches thick tells us that he laughed out of joy but another almost the same size tells us that he laughed out of disbelief. We can follow the arguments of each to see which makes more sense but the final decision rests on our own analysis of the passage itself.

We are fortunate in that we have the chance to develop our analytical powers in this University. Even if our studies, unlike that of Arts students, offer few challenges, we are forced to exercise our judgment constantly when we bother to take an interest in the activities that go on around us. If we are concerned that we should not cease from evangelism during these few years we cannot ignore the fact that few of our fellow-students would deign

to listen to us if we know next to nothing about what happens on our campus, never read the Undergrad and have no opinion whatsoeve:

Lastly, I would like to point out the importance of prayer in all the thinking that we do every day. Praying to the Lord for guidance when we are asked to take a stand in a controvercy over a social issue is no less important than the prayer that is indispensable in our bible study. Bible study is essential to spiritual growth and only Bible-orientated Christians can hope to look at the things around them in the right perspective and develop a Christian world view.

The so-called independent thinking which so many brothers and sis-ters talk about in the C.A. doesn't come to us naturally once we entered the imposing entrance of this university, nor can we acquire it as easily as one gets distictio-ns by memorising notes or a patient recovering by swallowing pills and taking medicine. It is basically a willingness to exercise our intellectual faculties in all aspects of our life: our studies, our social responsibilities, our human relationships and most of all our spiritual pursuit. When we submit our intellect to the Lord we may be sure that the Holy Spirit will use it in a manner pleasing to Him.



心理學

吳麗娟　陳詠恩　麥潔蓮

（一）何謂心理學

心理學是一項專門的學問，簡單來說，是研究個體行爲的科學，個體是指有機體，卽人與動物。研究心理學的主要目的在於了解人的行爲，而借助於研究動物行爲所得的資料。心理學家主要在人與動物的複雜行爲現象中尋求行爲的法則，藉以對個體行爲作有效的描述

、解釋、預測及控制。

心理學的範圍包括人的動機、情緒、學習的基本歷程、記憶與遺忘、語言與思維、感覺與知覺、能力與能力測量、人格、挫折、衝突與適應、社會行為等等。

（二）心理學與信仰

任何研究人性的學問都不能脫離哲學的基礎。同樣，心理學與哲學有着緊密的聯係。心理學裏零碎的資料、理論、可能與信仰沒有多大關係。但一般來說，心理學家都從一個無神的哲學基礎出發，而種種似是而非的理論也是建基在無神的態度上。

心理學上一個很大的支派——行為主義 Behaviorism ——便以為人本無善惡的本性，一切壞習慣及破壞性行為均源於環境的污染。因此，藉着教導、學習，人一切劣性也可改善。B·F·Skinner曾說過：「給我一群嬰孩，我可以隨意使他們將來變為科學家、藝術家，……甚至強盜。」但聖經的說法是：「沒有義人，連一個也沒有………都是偏離正路，一同變為無用；沒有行善的，連一個也沒有。」

行為主義不但否定了人的性惡，更以為從動物的研究裏可以尋到人種種行為的答案。人沒有靈魂，他只是一個在進化過程中較優勝的動物而已。

與行為主義對立的，是佛洛斯德 S·Freud 的心理分析學。童年的經驗要決定我們一生的行為，傾向，而一個性慾可以正常發展的童年就是一個幸福的童年。人整生都是被性慾所操縱，但社會却禁止性慾的自由發洩，因此便引起人的自咎、罪惡感、變而尋找不正常的發洩途徑。道德律愈是嚴厲，人的罪惡感愈是嚴重，精神病患者的數目便愈是增加。因此佛洛斯德反對嚴謹的道德束縛，更反對基督教強調人的罪性和強調人必須悔改。

前兩種主義的人性觀，都不能為基督徒所接納。而另外有些理論也推翻了「絕對」這觀念。

一些學者Transactionalists 以為人不可能從有限的觀感尋找現實，現實對每一個人來說，都有不同的意義。他們製造了許多幻

覺，企圖說服人見得已真實的東西都是虛假。每人有不同的經驗、動機、觀感，就產生了不同的現實（Realities），我們却不知道何謂絶對的現實（The reality）。這種懷疑態度很容易使人進而懷疑眞理的存在。沒有唯一的現實，何來絶對的眞理？

以上所提三個理論，只是心理學云云學說中的一部份。我們不能一一列舉心理學與信仰的關係，如讀者希望更詳細研究，便只有個人下功夫了。

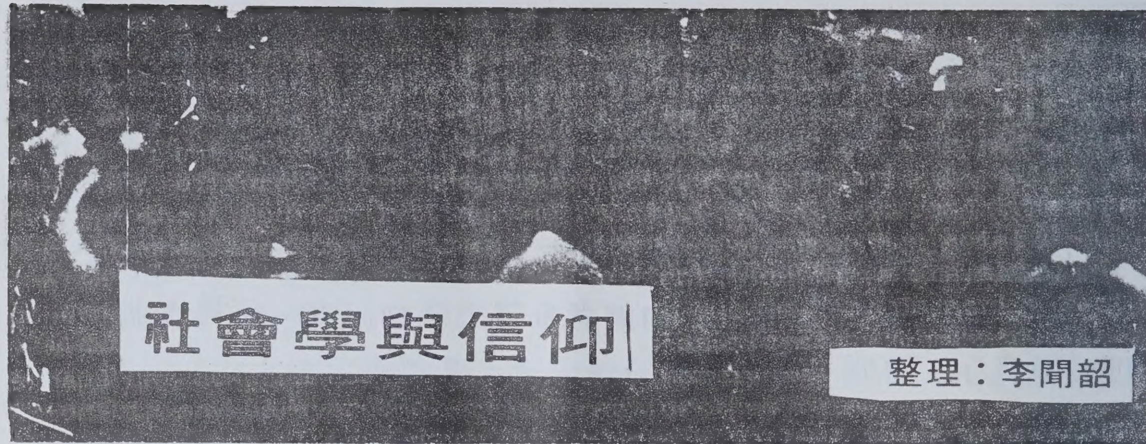
（三）應付問題的態度

解決及對抗挫折與衝突乃心理學課程之一，現在讓我們以基督徒的角度談談應付這些問題的方法。以下幾點是值得我們留意的：

1. 建立良好的信仰基礎，特別明白聖經對人類行爲之解釋，以資比較心理學家所作分析之謬誤。
2. 在實際生活中，體會爲何基督教眞理是唯一解決問題之途徑。不然，當你發覺你的小動物在Skinner box裏聽你的指揮，你的「顧客」（Client）在行爲上的某些改變，都是藉著你運用某些心理學的理論所致時，你會驚奇這些無神論理論之可行，而未能察驗其漏洞！
3. 和其他修讀心理學的弟兄姊妹研討交通。現在一年級哲學系的弟兄姊妹正是一個很好的例子，他們每次小組學習之前，必先開其開其研討會，互相磨礪一番，把與信仰有衝突的問題弄個清楚。

讀心理學而未嘗遇到與信仰有極大衝突之問題，這或許是我們的福氣，亦或許是我們的不幸。總言之，願未來的心理學家們能好好運用這門科學於發展神的事工上，共勉！

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社會學與信仰

整理：李聞韶

筆者爲了採訪社會學與信仰的衝突之資料，特地訪問了三位在中文大學就讀社會學的姊妹——李行莊（已畢業，現讀神學），鄒愛華（二年級）及唐潔倫（四年級）三位。以下是她們的意見。

1. 何謂社會學？

社會學是一門新興的學問，主要是學習分析社會現象。它有其一套的概念和理論及方法去解釋一些群體或社會行爲，幷常運用其他社會科學如心理學、人類學、政治學、經濟學等。它試圖解釋人與人之關係、群體與群體之關係及整個社會系統之運作。故強調客觀與抽離，批判性眼光亦很重要。其範圍廣且未定型，任何一個人可抱不同之態度和方法去研究社會學，而抽取一些與自己有關之知識。

2. 社會學與信仰有何衝突？

—無神？

三位同學均認爲社會學與基督教的一個大衝突，就是這門學問完全建立在一種無神的理論上。有一位同學說：「社會學違背了聖經對於人被創造的理解。它完全否定良心，否定超自然的事物之存在。只研究可觀察到的事實，不理會觀察不到的事物，如靈魂。故有被批評爲表面化。」

—甚麼是最後眞實？

有一位同學認爲她最大的衝突，就是源於社會學中「眞實是爲社會所創造」（social construction of reality）的理論。這理論否定了「絕對眞實」（absolute reality）的存在。認爲人思想上的「是與非」，「對與不對」等都是受社會環境所影響

和教導而形成的。人的所有知識都是學習而來。這個關於「眞實」的理論違反了聖經的說法。她認爲如果沒有了「最後眞實」，我們所學習得來的便不都是「眞實」了。但她認爲人有「最後眞實」，人類有相同的本能和本質，而聖經對於人的解釋才是最全面性。

3. 從你們本身的經驗中是怎樣去應付這些問題呢？

—「我在聖經中檢查自己學到的東西，檢討聖經的權威和自己所信的。社會學家不都是全錯，但他們只看到部份而已！聖經對於人的解釋才是全面性。」

—「我仔細思想社會學知識之有限性。它只解釋社會表面現象，而忽略了人心靈上之需要和人最基本的問題。」

—「將疑惑與其他的基督徒朋友討論，幷在生活中找尋神的踪跡。」

—「我在禱告中記念這些疑惑。」

—「我曾處身在一段長久的掙扎中。我曾懷疑我所信的，但也懷疑所讀的。我不想隨便接納所讀的，但也不能欺騙自己的理智去盲目接納所信的。最後我發覺有些社會學理論我不能接納。」

—我認爲對這些問題成熟的態度包括認清社會學之本質和宗教對人生的意義，在禱告中求神指引，在生活中體驗信仰，用客觀批判的態度來探求社會學與聖經眞理的協調，並且與其他基督徒討論。

4. 請問有甚麼經驗之言可對低年級的同學說？

—同學必須了解自己爲何讀社會學。在神面前重新檢討自己的信仰和信心是很重要的。同時要肯定一些價值，確定對神、對人、對生命的態度和信念。

—在理性方面不要處於一個逃避的態度，但不是憑空去想，要基於聖經。對神的一切要確信。否則讀社會學時會變得「飄浮不定」。不知跟從聖經還是某某主義了。

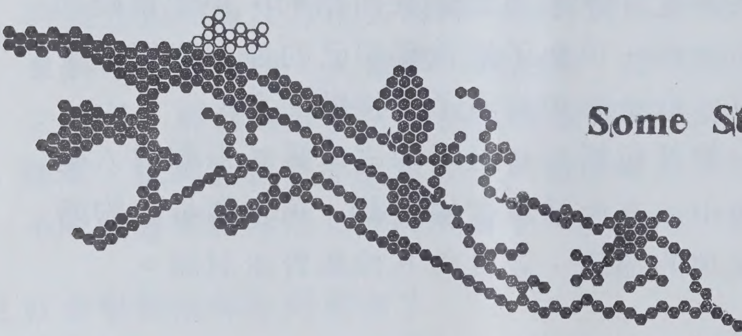
—不斷經歷神的實在，操練自己的信心。

—要博覽宗教的書藉去鞏固自己，特別是與社會學有關的，如「基要

主義與神的道」是必讀的書之一。

一社會學只是分析現象，所以研究這科的同學應有一種心理準備，各人對分析結果可以有不同的見解，並沒有準則或正確之解答。這表示了社會學根本不能代替永恆不變的信仰。

（筆者按：李姊妹與鄒姊妹希望讀社會學的基督徒能起來護教。并望將來有更多和更好的書藉帮助後學者處理信仰與社會學間衝突的問題）



Some Statistics of Churches in Singapore

Note: Figures provided are obtained from 'A handbook of Churches and Christian Organizations in Singapore', published in August,1971. Recent figures are not available. One can assume a certain percentage increase to gain some impression of the present situation.

Among a population of 2,200,000, there are less than 10,000 Christians to bear witness for the Lord. The whole population is composed of roughly 75% Chinese, 20% Malay, and 5% of Indians and other peoples. Such a racial breakdown implies strong competition from two other religions, viz., Muslim and Buddhism. Of course, it also means opportunities for spreading the Good News.

To enable a better apprehension of the missionary opportunities in Singapore, some statistics are presented below:

Name	No. of sites	Approx. membership
Roman Catholic	27	80,000
Methodist	24	13,000
Anglicans	17	7,200
Presbyterians	17	4,500
Brethen	8	2,500
Seventh Day Adventists	4	1,800
Baptists	12	1,500
Assemblies of God	12	
Bible Presbyterians	10	1,200
Pentecostal	6	
Lutheran	5	700
Orthodox	2	650
Church of Christ	5	550
Christian Nationals Evangelism Commision (C.N.E.C.)	6	250
Salvation Army	3	230
Evangelical Free	3	
Bible Church	4	90
Independents	17	2,500

Linguistic breakdown of congregations

English	104	Batak	1	non-Chinese
Mandarin	34	Malay	8	
Hokkien	28	Punjabi	1	
Cantonese	19	Malayalam	4	
Teochew	11	Tamil	8	
Hakka	1	Hinghwa	1	
Foochow	2	Hainan	1	

It is obvious that real Christians only form a very small % of the total population, with believers mainly consist of Chinese. Missionary opportunities are thus ample. Government policy is such that Singaporians should take up the role of leadership in churches, resulting in some difficulties with regard to foreign missionaries. In a society of multi-races and multi-religions, activities of proselyte are met with approval from the political circle.

One safer conclusion that can be drawn is that the door for the Gospel is very wide open in Singapore and the need is great.

REPORTER: CHEN, HING TACK



"You know, your few years here may be the last years of studies in your life. And it would only be too precious if you would be able to grasp a few friends even in these University days"

These were the words I heard from an elder sister in the beginning of my first year. And now, it's the beginning of my final. So time has slipped through my fingers, so quietly, so unawareded..And it is when these words echoed in my ears once again that I began to ponder: have I made anything out of these years - in the realm of human relationship on Campus?

I also came across another elder brother. He was sharing his testimony with me. The one thing that struck me was that in recalling God's blessings, he would not forget to count the blessings of the precious friendship he had had after he joined in the Christian fellowship. This struck me because I had seldom thanked God for this blessing up till then.

Indeed, I thank God for the fact that these years have not been a pool of stagnant water but a swift-ly ever-flowing brook. And friend-ship does count in enriching this experience of mine.

I thank God that I have acquired a sense of belonging to CA right from the beginning of my Ist year Orientation. As time goes by, I taste a treasurable fellowship with many CA b/s. Well, the joy is not exalted but serene and is embedded deep inside my heart. I have learn-ed to have fellowship not only through sharings but also through prayers and working together with my b/s. I know and I believe that Christian love is <u>possible</u>.

The hostel I live in is a place where one practically can't avoid to exercise one's sociability or escape from interactions with people. Thus living in a community of people, I have made friends; especially non-Christian friends. I must say, making friends with non-Christians is still quite a trying

matter for me. Well, we have different reference points, hence different attitudes and ways.... It's trying also because I have to manage to be one of them yet at the same time, different from them. However, I thank God for letting me face the challenge that it's high time we learnt how to accept the 'otherness' of people. And I think by widening our range of experience perhaps any awkwardness in our relationship may be overcome.

In my experience, I have never stopped struggling with the two most disastrous arrows which hurt and check my relationship with people. They are Anxiety and Sluggishness. I am often too conscious of the difference between myself and my non-Christian friends, or, on the other hand, I am too conversion - conscious; taking the other party as a 'target' of evangelism, and forget to take him/her as an individual too.

Another way this arrow of Anxiety functions is when I am over-demanding the physical prescence of my friends; as if it's the only guarantee of each other's friendship.

Indeed, I discover that one has always to be careful to strike a balance between keeping the physical togetherness with each other on the one hand and giving the other one the freedom to be himself / herself or to have his/her own involvements This poisonous arrow would work out its effect once when we become too anxious to pry into the privacy of our friends. Often we call it an act of concern, forgetting that 'Privacy is holy' for every individual, even in the most intimate relationship between friends. "Life is to be lived. When in living, don't begin with proportion but live by proportion...." (E.M.Forster)

Another way of rousing up Anxiety in friendship is when we are over-anxious to make everyone our bosom friend. I think perhaps one must really face the fact that it's inevitable that there are some whom you desire to come into closer contact with, yet who do not respond & shrink away from any point of close contact. And there are also some whom, due to many objective factors such as place and time etc., you can hardly reach or receive.

As for that fatal arrow of sluggishness - well, I think it's really a matter of exercising one's willpower and initiative. And I have always held the belief that love is dead if it is not expressed; just as faith is dead if there is no action.

Indeed, the criterion in evaluating one's success in handling human relationship is really quite personal One may prefer quantity to quality, while to another, it is vice versa. To me, friendship is basically companionship. Genuineness in sharing and communication are the essentials of it. And friendship would grow only when <u>mutual</u> efforts are made. A relationship would either grow or die. Stagnancy in human relationship is impossible. Moreover, a pleasant and smooth friendship may be spiced and flavored by <u>Spontaneity</u> : a little bit of humour and childlikeness, a little more generosity in giving compliments, a little less reservation in expressing gratitude; and <u>Sensitivity</u> - which teaches us to know the 'whens', the 'hows' and the 'whats'!

> "We are put on earth in a
> little space so that we
> may bear the beams of
> love." W. Blake.

insights on reading CONTEMPORARY LITERATURE

December 11, 1969.

Sir,

Mr. Chan Hing Tak's letter (Olive 11) interests me.

As an ex-CA member majoring in English Literature, I wish to make a few general remarks about the reading of contemporary novels and plays. I hope they would facilitate further discussion.

Reasons given by civil authorities for the banning of a book are not necessarily biblical, and so are not morally binding on Christians. We however, go along with the decision because Christians are instructed to keep the law. On the other hand, Christian morals being higher than social norms, it is conceivable that a book which meets civil censor is most likely too to meet the same from Christian quarters. But it does not have to be. Let's take the case of "Lady Chatterley's Lover."(I do not propose to argue the pros and cons of the ban and subsequent lift). The book may have violated Victorian sensitivity. But the Victorian attitude to sex, for instance, with its heavily mercenary and joyless character, not very Christian anyway. The argument "Since non-Christian condemn it, why don't Christian?" does not help our discussion.

My second point concerns the nature of literature. I would suggest that literature is about life. Science also describes life, but it is life in abstraction, in isolation. Literature, on the other hand, describes life in its very concrete form, and in relation to other lives. But they

share the same basis -- both are descriptive in nature. As such, neither of them are structurally qualified to make judgement upon life. Most of us recognise this limitation in science. Few do in literature. If literature is of no use in making judgements, it is of no use in making either good judgements or bad judgements. In other words, the question of morality in literature is, in my opinion, irrelevant. Having said that, I must hasten to suggest now, that what is relevant to our discussion of literature is Christianity. If literature is about life, and since Christianity is also about life, surely something must happen. I submit that the point of contact is found in the question"What is life?' The Gospel has a complete answer to this question --- life is physical and spiritual, is free, is relational, and is redeemable. Now every writer, whether conscious or otherwise, must have a certain understanding of what life is. It is from this understanding that he produces his novels, poems, or plays. From the way the author selects his material to describe what he thinks life is, we can get at his understanding of man. At this juncture, a reader can raise the question " Is this piece of work Christian?" and answer it. A story about a missionary does not make the book Christian, nor does sex and violence make it necessarily un-Christian. Obviously, this short polemics cannot offer immediate solution to the Christian who is facing a book which he thinks might well lead him into sin --- a Lawrence, a Durrell, a Braines, an Amis or a Murdoch? That will be my third point. But a sound and prepared attitude helps. If this paragraph makes any sense, it would mean that instead of looking at, say, "Lucky Jim," as an obscure attempt to seduce you; You look upon it as a description of life of certain young people today. And it is put in an artistic form which does not say " This is bad, don't follow, " or " This is pleasure, give it a try." Rather it poses a question, "This is the life as I see it. What of yours?"

Thirdly, and lastly (and thank you for your patience), may I venture some straight forward advice. If a Durrell tempts you into sin, skip it. You cannot fail for not reading his Quartet. (Personally, his use of words rather than what he attempts to describe is the most impressive). If, however, every book, or most, in the list does the same to you, then I must say you are extraordinarily vulnerable. Then, apart from consulting a counsellor, a Christian thing to do, though not mature in this particular case, is to quit the course. A CA girl did round about my time, at her second year. She changed to history. I respect her for that. But of course such decision does not solve the problem. My understanding of the Biblical principle governing temptation is that if certain activity will definitely lead to sin and nothing else, then "chop", no more. But if the activity such as money-making or political involvement, to name a few, can also lead to good, then the Christian response is to overcome the temptation to evil and to cultivate the activity to the service of man and the glory of God. And I submit that the study of contemporary Englich can be one of such activities.

And, if I may add, men are constituted differently. What tempts A may not tempt B. And, given the tradition of group conformity in Christian circles, dogmatic assertions will do lots of harm, especially if they come from Christians who, however well-meant, have no idea what the books are about. Let us discuss the issue, with openness in the light of the Scriptures, as we should every human activity and every human thought.

By the way, I have enjoyed reading your publication.

Yours sincerely,

sd. Raymond Fung

8th February, 1970.

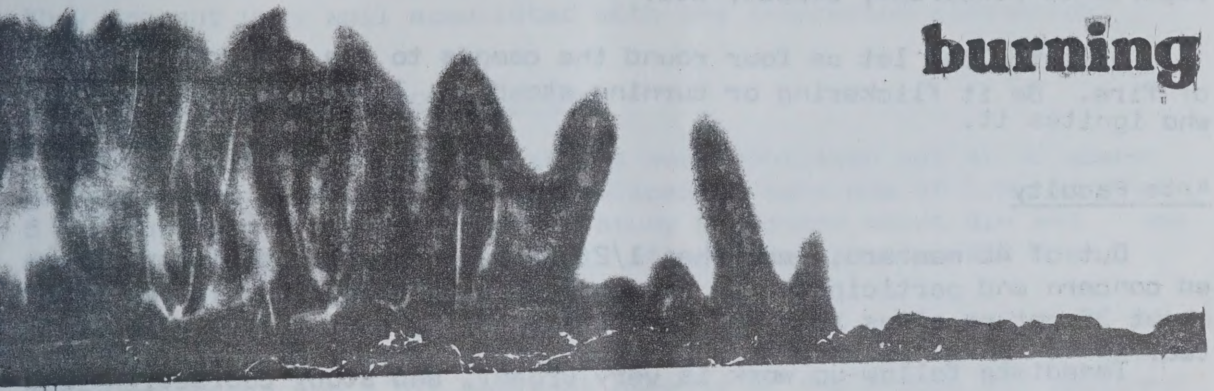
Dear Editor,

What Mr. Raymond Fung has written in his letter published in your January Olive is excellent. It took me some years to realise that there is a difference between looking upon a book as an obscene attempt to seduce me, and as a description of life for me to understand. There is of course the danger that in trying to "understand" obscene descriptions one is actually "enjoying" them. The working of our subconscious mind and the process of our rationalization may be extremely difficult to detect (except perhaps with the help of a psychiatrist.) But that does not mean that there is therefore no difference whatsoever, with respect to the motivation and consequences, between a man trying to understand and appreciate such description and another simply enjoying the obscenity. The demarcation between such understanding and enjoyment may not be clearcut, and each of us has to examine our motives to be aware of the temptations. And not every man need to have such capacity - the capacity to read contemporary English. I am speaking only as one who attempts to understand human motivation.

These two letters are quoted respectively from t h e Jan. and Feb. Issue of Olive 1969

Yours faithfully,
Sd. Dr. George Hsu.

..... Lord, keep Thy fire burning



The other day, I was reading a gospel pamphlet on a bus when my neighbour said to me, "Ah, I see that you are one of them. You Christians seem to be lauching out a campaign, beating the Catholic Society eh? By the way, what actually is Christianity all about? Mind you, I won't bother to find it out by myself. Faith is not my dish."

He is a second year Science student. And we started arguing about God's justice. When our ride was over, I had not yet been able to talk about repentence of sin.

If one cares to analyse the psychology behind the above quotation, what conclusions can be drawn as to the impact of C.A.'s mass evangelistic programmes on our fellow students? What has been done, and what is left undone? What cards we have in our hands, and what trump can we play next?

Seas of posters, which are the production of a few poor underslept souls, would only have advertised ourselves as mere windbags of truth rather than as possessors of Truth if posters are what our fellow students could see.

The "Meta. II" slide series is a creative production of sound , sight and contrasts. No wonder it wins approval from a large number of students. God does use the slides to stimulate many to think deeply about life and to consider Christianity seriously. But one canhot deny that the majority are just merely aroused to the moment and the slide-show cannot convey a substantial message on life and Truth. The slide-show is originally designed to initiate our personal evangelism by giving us a chance to explain the gospel to our friends. Now that it has served its purpose of "spotting" interested Non-Christians, but many of us have taken it as an end in itself. We have not grasped hold of the chance. instead we let the stimulated hearts calm down immediately.

Things left undone are never done. Perhaps we should probe more deeply into the subject of "Responsible evangelism".

As to the book sales, chorus and testimonies, gospel meet and talk -s, execution and mobilation: surely there are much to be evaluated in regards to resources, impact, etc.

Nevertheless let us tour round the campus to see the actual glow of fire. Be it flickering or burning steadily, let us thank our LORD who ignites it.

Arts Faculty

Out of 45 members, less than 1/2 of the brothers and sisters showed concern and participated in the various programmes. But there were about 32 return slips from Non-Christians saying that they are interested.

Immediate follow-up work is very urgent, and study courses, EBS are under planning now. Some 1st year Christians remarked that they were too ill-prepared to introduce Christian literature to their classmates who frequented the bookstores, they realised their inadequacy and would like to make up for it.

Faculty of Engineering and Architecture

9 architecture students show interests in Christianity, but only 4 Christians would be able to do follow up; besides, their academic work is very heavy indeed.

Faculty of Medicine

Over 200 attended the 2 slideshows in the Medic Centre and many show interests in the book stores. Only 1/4 of the Christians out of a total of 60 members actively participated in the evangelistic programmes

A large proportion of 1st and 2nd year students were attracted whereas the other classes were too busy with studies or showed little interest.

The 2nd year has already formed a study course on "Basic Christianity" for 3 non-Christians. The 1st year are preparing one for 7 to 8 non-Christians, but many young Christians find themselves too ill-equipped to communicate the gospel, though they have hearts to do so. Examinations are always a pressure to Medic students, Christians and non-Christians alike.

Science Faculty

About 13 Christians out of the 30 members brought their friends along to the functions. Many classmates attended the various meetings,

without invitation. About 20 odd return slips were received, among w ich 5 said that they would like to join study course on Christianity.

There are 9 friends from the 1st year who show positive interest but there are only 1 or 2 Christians from the 1st year who want to follow-up. In the 2nd year, personal contact may be a problem becau they are not very well acquainted with the interested classmates.

Faculty of Social Sciences and Law

Less than 1/2 of the Christians were mobilised out of 30 member but some felt that they were not obliged to make use of C.A. programm 5 non-Christians attended a Bible study on Romans about sin and mar attended the slide shows, but their stimulation soon cooled down. would be interested in study course.

Follow-up work is urgently needed. EBS is still being pended, a some Christians are a bit hesitant because of their lack of equipmer and lack of time.

The overall picture is that here "The harvest is indeed plentifu but labourers are few." Firstly, labourers are few when compared the demand, especially in the Science and Engineering faculties.Seco labourers are ill-equipped, say, the young Christians in Medic 1st Arts and Sciences 1st years. Thirdly, some labourers are overburden e with other assignments, especially the committee members, the Medic a Soc. Sciences students.

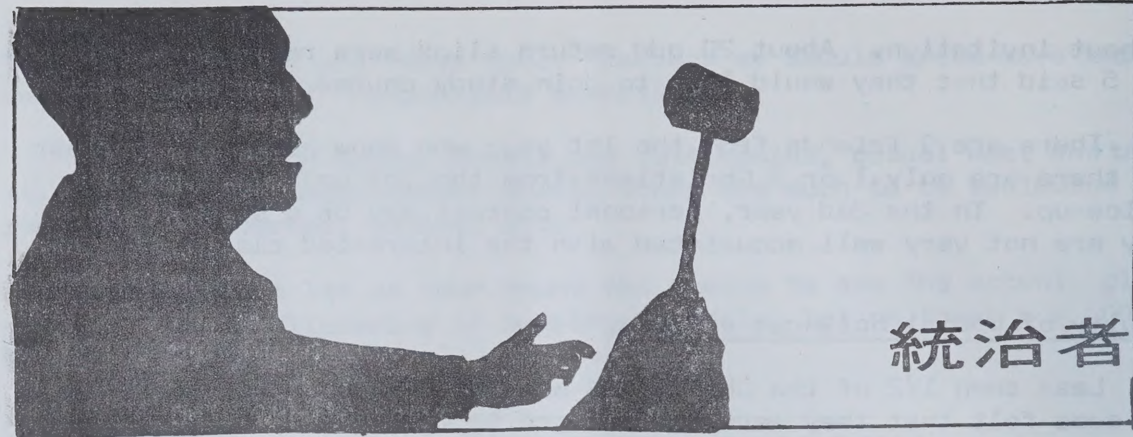
But these must never never be stumbling blocks delaying out onse crippling our faith. For the task is an urgent and Holy task. Here a melting hearts which can still be moulded by Truth, but sooner or la they will solidify into iron stones, snatched by their own world of and romances, materialism, cynicism or communism. But do we love to them become crystals of New Life in Christ?

The present efforts are a mere start. What faces us is a test love and persistence.

"Lord, keep thy fire burning in souls saved or lost,
Lord, keep me burning for Thee at all cost."

— a survey by the members of the I.P

(Editor's note: the purpose of this survey, which is done in a hurr is to stimulate members of C.A. to have a realistic and responsibl look at the work and result of the Mission Programme "Where has th Truth gone?". Critical comments on aspects covered by this surve are invited.)



統治者

引言：

神創造的世界具有完整的秩序，例如：男女地位相等，崗位各異，還有其他，如權位、責任、工作等。雖然因人犯罪背叛神，破壞了秩序，但這仍是神對受造物的本意，倘若我們喜愛秩序，便要順從神的律例。

今早要思想一下神爲社會訂立的秩序，與我們在其中之崗位。

神賜予權柄

從羅十三：1、2我們看到統治者治理的權柄乃神所賜，故我們要像順服神一般去順服在上位的。

保羅在此是特別指那些受按立以秉行公義，審判罪惡的人。聖潔的神分派一些人去阻隔罪惡的泛濫。正如奧古斯丁於神之城說：「沒有公義的國家，是强盜之家。」政府是神手中的工具，以維護國家的法律和規則，免去混亂。沒有這工具，便沒有安定的環境，便不能讓家庭和社交生命增長以致成熟、亦不能讓福音得以宣揚和被接受。

人類學家和社會學家於研究雛型社會的進展後，解釋一個部族怎樣因着族人的利益和方便，形成各種習俗和規條，然後演變爲法律，由部族領袖負責去維護。他們設法解釋法律和掌權者都是演變而來，與神的啓示無關。但保羅則指出誰在這一切的背後——「凡掌權的都是神所命的。」司法者實是替神施行其忿怒的僕人。故不論統治者或被統治者的都要承認唯有至高的神具絶對權威。

「至高者在人的國中掌權」，這話三次出現於但以理書第四章。當時尼布甲尼撒王被逐離皇位，直至他肯謙卑自己，接受這個眞理。

教會的信徒很容易有一個錯覺，以爲教會是唯一神工作和掌權的地方，而世界則是敵人佔據的地土。但其實舊約已對此看法提出詳盡的抗議：按立君王的是神，廢掉君王的也是神。神藉統治者賜福予自己的百姓。

<u>我們的責任</u>

我懷疑多少時候你用輕蔑的態度談及「在上位的」或「掌權者」？在自由的地方，例如香港，雖然我們只在少許地方受限制，但我們仍然討厭政府的管制。如「租值管制」等。我們說「它」管制，但其實「它」豈非「我們」？我們是國家的一份子，社會的一份子，政府亦是替這社會、爲這社會而工作。我們不能只享用社會的利益——食水、道路、警察和城市設施等——而全沒有貢獻。其實我們欠了那在上位掌權的，讓我們服從他們、盡己責納稅、爲他們禱告。撫心自問，我有否服從三十咪車速的限制？有否盡基督徒的責任樂意納稅？倘若我們的政府沒有按神的旨恩爲人民盡上其本份時，我們做過些甚麼呢？

嚴格來說，香港不是一個民主國家，但政府非常尊重民意，政府公務員閱讀報章上的讀者來函，注意抗議的海報，並且在訂立和實行法例時都盼望得到民衆的支持。「我們得我們應得的政府」" We get the sort of government we deserve."，這話雖是千眞萬確；但認爲政府還有好些可以改良的地方，亦是無可非議。英國首相萊頓，佐治曾說：「教會的責任……是要創造一個環境以使統治者……不但積極改革社會罪惡，並且不能不改革」。

香港有好些極端醜惡的社會罪行，沒有市民的支持，政府是無能解決的。作爲公民，基督徒當負起責任，提出建設性的批評和意見，甚至給予實際的帮助，以解決現存的問題及防止其他問題的產生。主耶穌對門徒說：「你們是世上的鹽。」鹽有保護的作用，防止腐壞、抵抗細菌。我們當在這道德淪落的世界作道德的防腐劑。

故此我們當對社會有貢獻，如此行並非能拯救整個社會，（在今生，只有個別悔改的人能因信蒙救贖）而是因我們能與創造者同工，賞善罰惡，維持一個安定的社會，容讓福音得以宣揚和被接納。

從福音角度看我們的責任

有人會懷疑：「這怎能配合我們傳福音，救罪人的職責？」讓我們試從基督到世界的使命這角度，看我們的責任。

基督到世上來，是要向人啓示神，顯明天父是創造主和救贖主。故此基督關心人身體（今生）和靈性（永生）的需要。一方面，耶穌自己納稅，亦教導人如此行，並要人依從今生最高的道德標準，這全是爲人的利益而訂立；但另一方面，祂亦教導人要謙卑，承認自己的罪和需要，全然信靠祂，否則永不能進天國。

祂關心這世界，亦關心來生的一切，而祂呼召我們去跟隨祂的脚踪。所以我們亦要見證神是創造主和救贖主。作爲創造主，祂創造世界，愛這世界，又關心人類物質的需要，道德的標準、政治的公允。當我們持守道德的原則，維護社會的公平，享受神美善的恩賜，並反對人誤用這些恩賜時，我們便在見證神爲創造主。

在另一方面罪惡侵入神所創造的世界，人類因此與神的交通斷絕，所以創造的神成爲救贖的神，拯救人，給予新生命。祂到世上來生活，受死、復活，當我們宣稱人不能在物質、道德、科學、藝術、社會或政治這等事物上找着救恩，只能藉耶穌基督贖罪的死得拯救，我們便是見證神爲救贖主。

於此，我希望大家能清楚看到教會（至少在每一個信徒）這雙重見證——神乃創造及救贖主——必須並行不悖，倘若教會要對社會有實際的貢獻，我們亟需一班基督徒不厭其煩地對社會問題找尋一個積極的基督徒立場。他們需要常接觸社會的事物，以致能影響輿論，其中一些更要付上時間、精力在香港行政機構內發表基督徒的立場和意見。作爲牧師的一班，大部份時間放在教會工作上，甚難擔負這工作。或者我們可以成立一個行動小組替教會專責此事，使我們更清楚知悉我們在社會可獻上的一份。

我們都很關心社會的進展。例如現今物價騰漲，許多人都認爲會有暴動的危險；還有誘導少女爲娼，青年吸毒，黑社會勒索青年繳交保護費，貪污劇增等等……。但基督徒會否努力去糾正這一切？追捕葛柏聲中，有基督徒的聲音嗎？我們怎能容讓法律被蔑視、警察能力被低估、社會接受貪污，而毫無抗議？我們聽見葉錫恩議員的聲音，

但基督徒似乎毫不關心——安逸於中產階級的尊榮裏，不聞不問？還是……？

編者按：本文乃聖安德烈堂主任牧師（Rev.R、Hyatt ）的一篇主日講章，曾被南華早報以（Respectability means tackling the problems ）轉載，我們覺得本文觸及一個華人教會普遍「不理」的眞理，故特將之譯成中文刊登，希望能引起廣泛討論。現譯文乃照原文直譯，並未經原作者過目，故一切錯漏與文責由內務出版部承擔，我們並藉此多謝Rev.Hyatt 應允將本文以中文刊登。

candid correspondence

Dear Sir,

It is promising to see that the 'Olive' has changed from a mere newsletter to a magazine. Improvements in many aspects are clearly observed. Systematic circulation to localchurches is especially a considerable breakthrough.

Possibly some C.A. members may like to get some extra copies to give to others. Considering the financial situation of C.A. and the possibility of "cheapening" the Olive, it is suggested that C.A. members may get extra copies on the payment of a small sum representing the printing cost, (say 60¢).

In so doing, it helps to widen the circulation of the Olive and at the same time, helping C.A. members to take it responsibly.

I hope that the IPB would consider this suggestion.

Emmauel Kao.

(Editor : this idea , suggested by Mr. E.Kao, will be brought to the Board for discussion.
And any further novel suggestions and comments on this matter are most welcome.)

15th, Nov., 73.

Dear Mr. Wong,

You have embarked on a very appropriate subject in today's evangelism and I think it worthwile to have some more communication from you.

I have a few questions about the Method of Conversion at the end of your article. Kindly please reply, most appreciable, through an issue of the Olive.

1. About no. 3 of the method - Take courage to accept and obey.

What should the new 'convert' obey? Is it the same as what we often mean by "obeying God's will", or "obeying God's word"? In practise, would you advise him to attend church, try to worship God, try to pray and study the Bible?

2. About no. 4 - Result: definite proof of God's work and growth in faith.

Do you think that this will be the inevitable result of the previous steps 1, 2, 3, provided that these are "really" done? (If the answer is yes, you may not have to answer question 4.)

If after some time this result does not come out, is it that the new 'convert' is faithless or does not have 'enough faith'? Is anything wrong with his knowledge, understanding or obedience?

3. When practising this method, at what stage do you think the 'convert' is really 'converted' or 'saved'? At the end of step 4? Or do you think this is irrelevant in the whole transaction?

4. If in the end the 'convert' does not experience the expected result after he has done the first three steps, shoud he happily leave Christianity with a feeling that it is not true after all? What should the Christian do?

Thank you very much for your attention. Looking forward to your reply soon.

Yours in Christ,

Mok Chiu Yau.

* The author of the article "Faith and Conversion", published in the October Issue, is Mr. Wong Ka Hing. We would like to take this opportunity to apologise to him for not having his name printed.

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ANY OBSERVANT READERS OF 'OLIVE' WOULD SEE THAT THERE IS AN ABSENCE OF CREATIVE LITERATURE IN THE LAST 2 AND ALSO THE PRESENT ISSUES. IN ORDER TO PROMOTE SUCH CONTRIBUTIONS, WE DECIDE TO CHOOSE 'CREATIVE CHRISTIAN LITERATURE' AS THE THEME OF THE JANUARY ISSUE AND WE HOPE THAT SUCH AN ENDEAVOUR WOULD BE FRUITFUL !

THE DECEMBER ISSUE OF THE OLIVE IS ENTIRELY DEDICATED

TO

THE WOULD BE GRADUATES OF CA